

## VARIOUS TOPICS TREATED

### RECIPROCAL DUTIES OF HUSBAND AND WIFE

HOW TO "TAKE RELIGION" PROPERLY—RELIGIOUS DUTIES BY FRANK HENRY WARD, RECENTLY DENOUNCED BY THE CHRISTIAN WEEKLY AS AN APOSTATE.

Mr. Henry Ward Beecher in the Christian Union. In the highest, holiest type of wife-love there is always a large proportion of mother-love, that kind which finds deeper pleasure in watching over, shielding, guarding, warding off trouble from him in whom is centered a woman's holiest affection, than in being watched over and shielded herself. To spend and be spent for her chief joy. To watch and nurse a woman's holiest work, not to be pampered, petted and kept from care and responsibility until she becomes the most useless thing on earth—a helpless baby in a woman's form.

The best of men seldom comprehend or interpret the full value of a wife's devotion, nor do they understand that it is not so much being waited upon, looked after, relieved from all responsibility that will increase her happiness as being spoken to tenderly, appreciated, honored, loved. Some men rule, govern, control their wives in every movement and call it love. They feel that she can have no individual taste or wishes, but that they in all that give free volition or independent action, and disregard her rights in those things that are nearest to her, and expect her to see that it is all for love. When the pressure bears too heavily she may resort to grief, but she will not allow it to take the form of rebellion, but will wait until she can change it to formal duty or indifference. For the wife to help herself, to be united with her husband, to labor with him, each doing respectively that portion of the whole for which God has respectively fitted them, but always unitedly—this is true union, true marriage, the true rendering of the command. Bear ye one another's burdens, and so fulfill the law of Christ.

From the Christian Union. One of our religious contemporaries (disparages the new prevalent custom of talking religion on all occasions. "The habit would be less commendable if people were to talk religion only in the most proper sense of the word, that is, in the true sense of the word—the spirit of truth and goodness, of piety and love and consecration, and love of worship of God—expressed in speech and act, the latter for every one. But we must talk religion truly without mentioning the words and phrases usually associated with it. Religion is sometimes brought home to the heart and conscience with quickening power and life-giving effect in indirect ways while the speaker is dealing with social or secular themes, by the principles and the spirit that pervade his remarks, which show his moral temper and aspiration. There are men whose prayers are thoroughly worldly and selfish, never lifting the listener above the ordinary ranges of thought and feeling, while there are men whose conversation on secular topics is greeted in the spirit of Christ, and communicates leading and noble and an unspokenable peace. There is a secular praying and exhorting and preaching, while there is religious talking about even the lightest topics.

From the Christian Union. It is one thing to love the Bible when you know what it contains, and another thing to believe it when you do not. It is one thing to believe in things that are in the Bible, and another thing to believe that the Bible, whatever it may be, is true. We may believe that the Bible is true without knowing what it is, or how to believe without knowing what we believe. Many of our believers are of this kind. They accept the Bible and then let it go. For aught they know, it may be the Koran or the Avesta. They believe it as they believe the truths of astronomy, without having learned them. They believe in a crowd and then a blank look. Such a faith is like a knowledge of geometry which believes that it is true, but does not know what it is. If you do not know what you believe you do not believe anything to purpose. As I have heard of the man who, instead of having had a prayer passed on his bed post to which he referred the Lord as containing his sentiments. So many persons do with their faith. Instead of believing they simply point to the Bible as what they believe. They let the book do their believing for them.

Now we protest there is no belief of anything except what goes through the mind. You must believe something that you can believe. You must know at least, what it is that you believe. There is no such thing as believing the Bible. You must believe the things in the Bible—the story of creation, the story of Jesus, the story of Calvary. You must believe the utterances of Isaiah and of Christ. You must believe after you understand, and believe the particular things related.

From the Christian Union. We are not heresy-hunters. The platform upon which the *Illustrated Christian Weekly* stands, in the nature of the case, forbids this. Such attitudes as these to which we have called attention go far further than heresy. They are the most dangerous of all. They are the most dangerous of all, even if we may not say that they are quite so dangerous. We do not see how any lawyer can explain them to mean anything else than we have interpreted them. We deny the right of any professed Christian teacher to use utterances that directly or indirectly in the face of the Christian Scriptures deny the truth of the Bible, the fallen condition of man, the atonement through Christ, and, indeed, there is no end of explanation: what is needed is recantation. Would that the great preacher of Plymouth Church would see this in the light in which we do.

Since the above was in type Mr. Beecher has delivered a sermon to careful exposition of his views of the great fundamentals of Christian faith. He modifies somewhat the expressions of his sermon, we have noticed. But it is evident that, at least on the three great points we have mentioned above, he does not hold the views commonly accepted by religious Christians. His teaching is radically unsound. We believe it to be dangerous, and therefore speak.

## THE PROPHECY OF THE GREYHOUND

Richard II., of England, had a greyhound called *Maith*, beautiful beyond measure, who would not notice or follow any one but the king. Whenever the king rode abroad the greyhound was loosed by the person who had him in charge, and ran instantly to embrace him, by placing his two front feet on his shoulders. It fell out that as the king and the Duke of Lancaster were conversing in the court of the castle, their horses being ready for them to mount, the greyhound was untied, but instead of running as usual to the king, he left him and leaped to the Duke of Lancaster's shoulders, paying him every court, and caressing him as he formerly used to caress the king. The duke, not acquainted with this greyhound, asked the king the meaning of this fondness, saying: "What does this mean?"

"Constat," replied the king, "it means a great deal for you, and very little for me."

"How?" said the duke; "pray explain."

"I understand by it," answered the king, "that this greyhound fondles and pays his court to you this day, as King of England, which you will surely be, and I shall be deposed; for the natural instinct of the dog shows it to him. Keep him, therefore, for your side, for he will now leave me and follow you."

The Duke of Lancaster treasured up what the king said, and paid attention to the greyhound, who would nevermore follow Richard of Bordeaux, but kept by the side of the Duke of Lancaster, as was witnessed by thirty thousand men—*Chronicles of France*.

"HAIL COLUMBIA!" We all know how "the Star Spangled Banner" and the "Marcellaise" originated, but it is safe to say that few of us know anything about the composition of "Hail Columbia." When Washington passed over Trenton Bridge on his way from Philadelphia to New York to be inaugurated, a march by Prof. P. F. Fyfe, a well-known musician of the time, was played. It was called the "President's March." In speaking of "Hail Columbia," Judge Francis Hopkinson says:

"This song was written in the Summer of 1796, when I was with France was thought to be inevitable. Congress being then in session in Philadelphia deliberating upon that important subject, and acts of hostility having actually occurred. About that time a young man by the name of Fox, attached to the Chestnut Street Theatre, was getting up some attraction for his benefit. On this acquaintance he called on me on Saturday afternoon, his benefit being announced for the following Monday. He said there were no boxes taken, and his prospect was that he should suffer a loss instead of receiving a benefit from his performance, but that if he could get a patriotic song adapted to the tune of the 'President's March,' (then the popular air) he had no doubt of a full house; that the poets of the theatrical corps had been trying to accomplish it, but were satisfied that no words could be composed to suit the music of the march. I told him I would try for him. He came the next afternoon, and the song, such as it was, was read for him. It was announced on Monday morning, and the theatre was crowded to excess, and so continued, night after night, for the rest of the season, the song being encored and repeated many times each night, the audience joining in the chorus. It was also sung at night in the streets by large assemblies of citizens, including members of congress. The enthusiasm was general, and the song was heard, I may say, in every part of the United States."

It is interesting to know, too, that when Francis S. Key wrote the "Star Spangled Banner" he adapted it to the tune of a song under the curious title of "Anacrusis in Heaven," the present air having been chosen later.

TERRIBLE ADVENTURE ON A TRAIN. A painful accident, says the *Paris Galop*, occurred on the Northern Railway recently, just as the mixed train from Paris to Lille was moving out of the gate de St. Just, near Amiens. One of the guards, whilst jumping to the foot board of his van in the rear of the train, slipped and fell between the train and one of the first-class carriages. He, however, seized the coupling chains, and grasping them with the energy of desperation, shrank back, and the adjoining compartment was occupied by Count de Ceste and Viscount de Canisy, who happened to be looking out of the window at the time of the accident, and who immediately shouted to the guard to stop, but the train was by this time rattling ahead at a rapid pace, and it was impossible for his voice to be heard. They seized the cords of the alarm signal, but as fate would have it, the apparatus was out of order. Believing that the guard would be unable to hold on much longer, they determined to go to his rescue, and at the risk of their own lives they left the carriage, and, compelled by the jolting of the train to cling to the foot-board, dragged themselves along it until they reached the back of the compartment. There they were horrified to see the unfortunate guard dangling in a semi-conscious state from the chains. His feet were fearfully lacerated by contact with the ground, and still he clung on instinctively, unable, however, to move or even, apparently, to notice the presence of the two passengers who had so heroically come to his aid. It was evident that his strength was fast failing him, and that he would soon drop under the wheels from sheer exhaustion. They therefore dashed forward, and grasping him by the arms dragged him up on to the buffers and thence to the foot-board. How they managed to regain their carriage with the almost lifeless charge is a mystery. They did so in safety, however, and the train soon afterward entered Longueval. A telegram was dispatched to the Amiens Hospital, and thither the sufferer was removed in a precarious condition, his feet having been literally worn away up to the ankles.

It were better to be eaten to death with rust than to be scoured to nothing with perpetual motion.

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